



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XII.

### Religious Anniversaries.

The return of May has brought around again the interesting season of anniversaries in the city of New-York. From the copious extracts which will be made below, principally from the N. Y. Observer, of the meetings and proceedings of the several Societies, it will be seen that the past week has been one replete with gratification and joy to all the lovers of their species. The number of strangers congregated on the occasion, we are told, was, as usual, immense. The speeches good—the exercises conducted with more than usual judgment and propriety:—every thing, both in the mode and matter, evincing that the interests of these great associations, through whose agency, under the blessing of God, "The earth is made to rejoice, and the multitude of isles thereof are beginning to be glad," are every year, more and more on the advance.

The maturity and magnitude which this great system of moral machinery has reached in modern times, is one of the most grateful objects of contemplation that can be presented to the eye of the Christian. Those who have been eye-witnesses to one of the annual celebrations of these national Societies, will especially understand, in view of what a sublime and impressive spectacle we make the remark. Projected and supported as they are by men of the first talents and highest stations in our country—so broad and expanded in their plan of doing good, as to embrace the remotest corner of the earth, and yet so minute in operation as to reach with their influence every circle and family in our land, they are, and ought to be, a spectacle to enliven and waken to gratitude the heart of the Christian.

These anniversaries by being thus clustered, afford the best possible means of correct information to the people there assembled, and through them to the public at large, of the progress of religion and charity: At the same time that the several Associations themselves gather strength and courage, as do all good projects, from conducting their business socially:—Charities, as it is said of the sciences, are eminently social. The stewards of the great accumulated fund of benevolence and charity, and supervisors of the mighty moral engines by which it is put in circulation, meeting thus, openly to compare their several Stewardships, it has not unfrequently suggested to us a large board of manufacturing capitalists, canvassing their disbursements and proceeds, and inspecting

the fabric. The comparison is however weak, as is any comparison of worldly aggrandizement, to wealth in morals, intelligence and piety.

### AMERICAN TRACT SOCIETY.

The third annual meeting of this Society was held at the City Hotel on Wednesday, May 7th, 1828, at 10 o'clock, A. M. The President of the Society, S. V. S. Wilder, Esq. of Massachusetts, took the chair, supported by Col. Richard Varick and Rev. James Milnor, D. D. of this city. The meeting was opened with prayer by the Rev. Alvan Hyde, D. D. of the Congregational Church in Lee, Mass.

#### ABSTRACT FROM THE THIRD ANNUAL REPORT.

The Report begins with a brief allusion to the extraordinary operations of the past year in extending the circulation of the Holy Scriptures, increasing the number of Missionaries in our own and foreign lands, multiplying the number of Sabbath Schools, and promoting the better observance of the Sabbath. Equally signal have been the smiles of Providence upon the efforts for the circulation of religious Tracts: inasmuch that, although the results of the previous year were so great as to be attributed by many to the excitement of novelty or some other temporary influence, they are only to those of the year now closing as three to five.

The Report makes mention of the death of the Hon. William Phillips, one of its Vice-Presidents, and Rev. Drs. Henry and Payson, two of its Directors, the latter of whom, on the eve of his departure, exclaimed in triumph, "The celestial city is full in my view: its glories beam upon me; its breezes fan me; its odors are wafted to me; its sound strikes upon my ear; and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission." It also speaks of the death of the Rev. Leigh Richmond, author of the "Dairymen's Daughter," the "Young Cottager," and the "African Servant,"—and the Rev. William Rust, author of the "Swearer's Prayer."

#### Amount of Publications printed.

During the year ending May 1, there have been printed—

	Tracts.
In the English language, . . . . .	3,906,000
In French, . . . . .	50,000
In Spanish, . . . . .	35,000
In German, . . . . .	144,000
In Hawaiian, . . . . .	65,000

In Italian. . . . .	6,000
Children's Tracts, . . . . .	239,000
Boatswain's Mate, 2000 copies, . . . . .	14,000
Bound volumes of Tracts, 17,000 in number, . . . . .	560,000

Of 40 of the Tracts, 20,000 copies of each have been printed during the year; of 26, 24,000; of 7, 32,000; of the "Way to be Saved," 40,000; of "Quench not the Spirit," 44,000; and of the "Swearer's Prayer," 64,000.

Total No. of Tracts printed during the year, . . . . . 5,019,000

Do. since the Society was formed, . . . . . 3,834,000

Whole No. pp. 12mo. Tracts printed the past year, not including 12,760,000

pp. of covers, . . . . . 53,667,000

Do. do. since the Soc. was formed, 97,835,000

Whole No. pp. Children's Tracts printed the past year, . . . . . 5,208,000

Whole No. copies Am. Tract Mag., 40,500

Do. Christian Almanac, printed at the Society's House, . . . . . 123,900

Of the Rise and Progress, (560,000 pages,) . . . . . 2,000

Whole No. pp. 12mo. Tracts distributed the past year, . . . . . 46,321,784

Do. since the Soc. was formed, 74,701,516

The gratuitous distributions of the past year have been as follows:

	Pages.
To the Sandwich Islands, . . . . .	645,000
To the Mediterranean, . . . . .	269,000
To other foreign lands, . . . . .	91,238
West and South of the Alleghenies, . . . . .	976,138
To other parts of the United States, . . . . .	611,602
Total gratuitous distribution, . . . . .	2,602,978

In connection with these facts it is interesting to state, that a few days since the Committee voted an appropriation of \$300 to the Rev. Jonas King, to be employed by him in procuring translations of the Society's Tracts into Modern Greek, for distribution under his direction in his contemplated mission to Greece. It is understood that a number of such translations have already been printed at the American Mission Press in the Island of Malta.

The Committee express their conviction that far more ought to be done in the work of gratuitous distribution, and assure the Christian public that nothing but means is wanting to enable them to disperse millions of pages every year among those who enjoy very few, if any, of the privileges of the Gospel.

#### State of the Funds.

There has been received during the year, for Tracts sold, . . . . . \$32,670 20

Donations from Branches and Auxiliaries, . . . . . 4,585 03

Do. from 117 life directors, . . . . . 3,108 00

Do. from 168 life members, . . . . . 3,403 01

Annual subscriptions, &c. . . . . 1,365 34

Total receipts of the year, . . . . . \$45,134 53

There has been expended during the year, for paper, . . . . . \$13,229 01

Printing, stereotyping, engraving, folding, stitching, &c. . . . . 21,310 91

Corresponding Secretary and Gen. Agent, the Depository, and three Assistants, . . . . . 1,356 08

Travelling Agents, . . . . . 1,932 52

Expenses of Gen. Depository, postage, taxes, fuel, and all other expenses, 1,806 06

Total expenses, . . . . . \$45,134 53

It appears from this statement that all the funds received have been expended, leaving the Society entirely dependent upon the Christian public for the means of carrying forward and extending its operations. On closing the accounts of the year, there were bills then due to the amount of \$711 64; and the Society was under additional obligations, chiefly for paper, which must be met previous to October 1, to the amount of \$10,220 92.

#### Work of Grace in the Society's House.

During several months of the past year an interesting work of grace has been apparent among the females employed in printing, folding, and stitching Tracts in the Society's House. Since the commencement of this refreshing, 41 different individuals have been employed in these departments of labors, 15 of whom were previously members of the church. Of the remaining 26, eighteen now cherish a hope in Christ, and most of them have connected themselves with churches of different evangelical denominations in the city. A similar blessing, and simultaneous in its progress, has been witnessed among the young women employed at the House of the American Bible Society. [We intend to give some further particulars concerning this revival in a few weeks.]

#### Branches and Auxiliaries.

Among other Branches of the Society is one in each of the six principal cities of the United States: Boston, New-York, Philadelphia, Baltimore, Charleston, and New-Orleans. That at Boston has between 500 and 600 Auxiliaries; has procured from the Depository of the Parent Society, the past year, more than 7,000,000 pages of Tracts, and remitted to its treasury \$7,229 73, including an unconditional donation of \$1000, and donations for specific objects to the amount of \$906 25 more. The New-York City Branch distributed, during the first year of its existence, 2,363,548 pages of Tracts; and its remittances to the Parent Society, during the year ending May 1, have been \$1,585 45. The Philadelphia Branch has already recognised 153 Auxiliaries, and remitted to the Treasury of the Parent Society \$3,984 33. It has also resolved, quite recently, that, with reliance on Divine aid, an Auxiliary Tract Society shall be formed in every inhabited township, and every congregation that will grant permission, in the States of Pennsylvania and Delaware, before the 1st of January, 1830. The other Branches are also prosperous.

The number of new Auxiliaries, formed during the past year, is 268; making the whole number of Branches and Auxiliaries 640, exclusive of those connected with the Society's Branches and Auxiliaries. Of these, 76 are in Connecticut, 213 in New-York, 61 in New-Jersey, 77 in Virginia, 65 in States and Territories West of the Alleghenies, and the remaining 146 in other States of the Union.

#### Motives for increased Exertion

Under this head is presented an outline of the arguments which should urge the Christians of America, more perhaps than any other people on the globe, to press forward in the great work of supplying our whole populations, not to say the



world, with these messages of salvation. We have not room even for an abstract; and the same we must say of the section entitled, "The Call from our Destitute Brethren;" which consists of extracts of letters received from every part of our country, and particularly the remote parts of it, setting forth the moral wants of the inhabitants, and entreating that Tracts may be sent them without delay. A single quotation from one of these letters is all that we can give. "I am concerned to state, that having just travelled over a distance of 1000 miles, in the interior of our Western country, I have seen but *one Tract*, and that was at the house of a clergyman, in Indiana. I have been at many thronged taverns, in the midst of profaneness, and gambling, and Sabbath breaking. I have met with the poisonous emissaries of Infidelity. In the very steam-boat in which I am writing, a young man holds in his hand, Paine's *Age of Reason*, printed at New-York, in 1827, with which work he seems to have become familiar, on his way from New-Orleans. Have the friends of Christ no sympathy for the hundreds of thousands who throng the Western world? How long before Christians shall become as active here as the busy politicians of the day, and the deadly foes of God and man?"

*Blessing of God on the Society's Publications.*

The Report records a great number of interesting narratives, illustrating the happy effects of Religious Tracts, all of which have been communicated, either to the Society or its Auxiliaries, *within the past year*. Among other instances, of which the particulars are given, it appears that they have been blessed to eight intemperate persons,—twelve profane swearers and Sabbath-breakers,—several Universalists, including one whole family, except the father,—three persons in affliction,—three fathers and mothers of the same households,—three individuals who are now ministers of the Gospel,—five seamen,—four lukewarm professors,—two infidels,—six irreligious and thoughtless youth,—and in six cases, have either occasioned revivals, under the blessing of God, or been eminently instrumental of promoting them. And yet there is reason to believe that this is but a small part of the amount of good which has been effected by their instrumentality, either in places from which the particulars have not been communicated, or in the general influence exerted in preparing the minds of hundreds and thousands for the reception of the truth in years to come.

*Conclusion.*

The Report concludes as follows: "All motives conspire to urge the Society onward with redoubled zeal. Its aim should be nothing less than to send these heart-searching messages of love and salvation to every town, neighborhood, family and soul, to whom we can have access, and that *without any delay*. The whole evangelical community should be enlisted in the work; every individual become personally a Tract distributor, a procurer of spiritual blessings by prayer, and the means of exciting to action all others within the sphere of his influence.

"This work must and will go on. If we are inactive, God will raise up others. The day of millennial glory will be hastened in its time. And though the previous contest with the powers of darkness may be long and severe, there will be

found a multitude of faithful followers of the Lamb, who will choose to bear the self-denial, and toil and suffering, and, if need be, reproach and persecution, that they may be found in his service, and may, ultimately, reign with him on his throne. Then these dreams of earthly enjoyment will all have vanished away, and eternity have opened upon us its living realities. Then the multitudes whose salvation is involved in these appointed means of grace, will be seen to be innumerable: and all who have been won from the errors of their way through the agency of this Society, and all who from love to Christ and the souls of men, shall, by aiding in its conquests, have turned many to righteousness, shall unite, with 'ten thousand times ten thousand and thousands of thousands,' in songs of salvation unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever."

AMERICAN BIBLE SOCIETY.

The twelfth anniversary of the American Bible Society, was celebrated at the City Hotel, on Thursday, at 10 o'clock—Col. Richard Varick, President of the Society, in the chair. After the reading of Scripture by Rev. Dr. Hyde, of Lee, Mass. letters were read from several of the Vice-Presidents, and among others, the President of the United States, and the Hon. John Cotton Smith, of Connecticut, expressing the deep interest which they felt in the institution, but signifying that circumstances rendered it impracticable for them to attend. The President of the Society then addressed the meeting in some appropriate remarks, after which the Treasurer's Report was read by John Adams, Esq. and the Annual Report by Rev. John C. Brigham, the Society's acting Secretary.

This Report begins with an appropriate allusion to the death of Tilghman, Worthingham, Philips, and Clinton, four of its Vice Presidents, who within the past year, have been removed from the land of the living: and also the death of Thomas Eddy, of the Society of Friends, who was one of its Managers.

Mention is then made of the resignation of the late President of the Society, the Honorable John Jay, on account of age and infirmities, and the election of the Honorable Richard Varick in his stead. Also the resignation of William W. Woolsey, Esq. as Treasurer, and the election of John Adams, Esq. in his stead.

*Life Directors and Life Members.*

In the course of the past year, 21 have been added to the number of Life Directors, and 125 to the number of Life Members; making the aggregate of the former, 179, and of the latter, 1,113.

*New Auxiliaries.*

In the last Report, the number of Auxiliary Societies was stated to be 547: to which number, 44 have since been added, making the total number at the present time, 591. Of these new Auxiliaries, 1 has been formed in Connecticut, 16, in New-York, 2 in New-Jersey, 1 in Delaware, 1 in Maryland, 1 in the District of Columbia, 2 in Virginia, 1 in North Carolina, 4 in South Carolina, 1 in Georgia, 5 in Ohio, 2 in Kentucky, 1 in Tennessee, and 6 in Indiana.

*Receipts.*

The receipts of the past year, from all sources, have amounted to \$75,879 93; being an increase of \$10,687 05 over those of the preceding year. Of this sum, \$44,603 43 was received in payment for books, \$2,240 towards liquidating the debt on the Society's House, and \$17,610 86 as free donations to the Institution.

*Books printed.*

The whole number of books printed during the year, or which are now in the press, is 118,760. Of this number, 65,250 are English Bibles, and 53,500 English Testaments.

The stereotype plates for a Sunday School Bible and Testament have been completed, and books printed from them, highly satisfactory to the Board, as they doubtless will be to the public generally.

The Mohawk Gospel mentioned in the last Report is still in press. The delay arises from the circumstance that those who speak this language, and who alone are qualified to correct the proof sheets, live at a distance, in Canada. Some of the sheets were forwarded for correction several months since, and, as the board are informed, have proved to be very acceptable and useful. It is expected that the whole Gospel will be published in the course of the ensuing summer.

*Books Issued.*

From the 1st of May, 1827, to the 1st of the present month, there have been issued from the Depository 79,426 Bibles in English, 57,053 Testaments in English, 1,643 Bibles in Spanish, 1,447 Testaments in Spanish, 299 Bibles in French, 270 Testaments in French, 312 Bibles in German, 32 Testaments in German, 43 Bibles in Welsh, 10 Bibles in Dutch, 1 Gaelic Bible, 11 Testaments in Portuguese, 4 Mohawk Gospels:—Making a total of 134,604 copies, which is an increase of 62,996 over the issues of the previous year. The total number distributed since the formation of the Society in 1816, is six hundred and forty four thousand two hundred and seventy-five.

Of the issues of the present year, 127,347 have been by direct sale, and 7260 as gratuitous distributions.

*Bible Operations in the Different States.*

Under this head, the Report presents a brief survey of what has been done, and is doing, in the different States and Territories of our country, for the promotion of this great cause.—The facts stated, are truly animating; but having been chiefly communicated to our readers at different times through the columns of the Observer, it is unnecessary to repeat them.

*Society's Presses.*

At the beginning of the past year, when the extraordinary impulse in favor of the Bible commenced, the Managers took vigorous measures to enlarge their means for multiplying copies of the Scriptures. At that time they had but 11 presses connected with the establishment, and these of the kind worked by hand. This class of presses has been increased to 20. Here they have been obliged to stop; for their House would contain no more, and at the same time leave room for the other operations of the Society. Finding themselves thus straitened, they have recently procured additional ground, and are about to commence the erection of another House, which will be comple-

ted in the coming July. In this House are to be placed 8 presses, worked by steam-power, (equal to 20 of the former kind;) together with twenty hand-presses now in the present building, which must be removed from the present House, to give additional room for binding. When these changes are made, the Board expect to be able to print at the rate of 300,000 copies per annum!

*Agents.*

The number of Agents employed by the Society the past year is 11. They have directed their efforts rather to the formation of Auxiliaries and Branches than to the collection of funds, and in this work much has been accomplished.

*Foreign Distributions.*

The principal part of the foreign Scriptures mentioned above have been sent to the Mexican and South American States, and to the West India Islands. To a gentleman going to Matamoros and Mexico, were committed 200 Bibles and 300 Testaments for distribution, from whom no return has yet been received. The American Consul at Mazatlan, on the Western coast of Mexico, thus writes to the Corresponding Secretary in respect to some Spanish Bibles which had been sent to his care: "It gives me much pleasure to advise you that the shipment of Bibles and Testaments comes very seasonably, and that I shall have no difficulty in finding purchasers immediately for the quantity you have sent. The Report states that no Bibles have ever before been sent to that part of Mexico.

To four other places in Mexico, viz: Tampico, Sattillo, Puebla, and Mexico city, Bibles have been sent within the past year, and also several boxes to Colombia.—The manner in which a part of these were distributed is rather remarkable. The vessel being wrecked in which they had been shipped, they were plundered by the Indians, carried to Maricao, and there sold at a high price to such as wished to purchase.

At the request of Mr. Parvin, at Buenos Ayres, 271 Spanish Bibles were sent to his care for sale or distribution, and 274 to a correspondent at Monte Video, in Brazil. Others have been sent to Matanzas and Port au Platt, in the West Indies, and a small quantity in Dutch and English to St. Thomas,—designed principally for the supply of families whose Bibles had been destroyed the preceding year by a distressing fire in that island.

A few days since, the Managers voted \$500 to supply the Rev. Jonas King with copies of the Greek Scriptures for distribution in his contemplated visit to Greece.

Following the principles of the British and Foreign Bible Society, the Managers, some time since, procured stereotype plates for the Catholic Bible, designed for distribution in parts of South America, where the common Bible would not be received.

The late discussion in Great Britain as to the lawfulness of circulating the Apocrypha in connexion with the canonical books, even for good purposes, has raised a similar question among the Managers of this Society. To perpetuate that harmony which so happily prevails among their Auxiliaries, and to prevent an evil which has shaken the British and Foreign Society as with the heavings of an earthquake, the Board have with great unanimity resolved that no books con-



taining the Apocrypha, shall hereafter be issued from their Depository. The plates of the Spanish Bible (the only one containing the Apocrypha,) are therefore, to be speedily altered, and the inspired books to be circulated, as their Great Author prepares the way.

#### AMERICAN HOME MISS. SOCIETY.

The Anniversary of this Society was held at the Brick Church, Beekman-street, on Wednesday evening, the Hon. Stephen Van Rensselaer in the chair. Prayer was offered by Rev. President Humphrey, of Amherst College.

##### SECOND ANNUAL REPORT.

##### *Amount and Influence of the Labor Performed.*

The amount of ministerial labor performed by the Society's missionaries within the year is equal to 133 years labor of an individual: and in most cases, this labor has been of a character which God has owned and blessed. In no less than 39 of the congregations, there have been special revivals; and not less than 1300 souls have been made the hopeful subjects of renewing grace, as the direct and immediate effects of the efforts of the Society in a single year.

##### *Western Agency.*

This Branch of the Society deserves to be particularly mentioned. It embraces as its field of operations, all that section of the State of New-York, which lies west of Onondaga and Courtland Counties, comprising a population of about 500,000 souls. Within this territory, the settlement of which was commenced but about thirty years since, the agency have collected the means of sustaining all the appointments of the Committee in its whole extent, have aided 70 congregations in the support of 58 ministers, have paid the salary of the Society's Agent, who is also Secretary of the Agency, and have forwarded \$670 27 to the treasury of the Parent Society.

##### *State of the Funds.*

The amount in the Treasury at the beginning of the year now terminated, was \$6,047 4; while at the same time the Committee were under engagements to the amount of more than \$10,000. The amount received from May 9th 1827, to May 1st 1828, is \$19,799 28; which added to the above named \$6,047 04 makes an aggregate of \$25,846 32. Of this sum \$17,306 43 have been expended, leaving in the treasury a balance of \$8,539 89: which balance however is nearly twice pledged by the engagements of the Committee, in more than the sum of \$13,000 to congregations, missionaries and agents, now on the Society's books.

##### *Indirect usefulness of the Society.*

The facts that this National Institution has in two years employed 253 different missionaries in the performance of 243 years of ministerial labor in 297 congregations and destitute townships and counties, and rendered essential aid in their support while they have preached the Gospel steadily to not less than 200,000 souls, and been instrumental in the conversion of more than 1300, are in themselves important, and call for gratitude and praise. But these facts are only an item in the account of good which the Society has already effected. It has embodied and laid before the community at large much information relative to the spiritual wants of our country, and has done much towards awakening a national sympathy in its ob-

ject. It has elicited the fact formerly but partially known, that there are in the West and South, large sections of country, embracing numbers of contiguous Counties, and in some instances whole States and Territories, almost entirely destitute of Gospel ordinances; while in the Middle, and even in the Northern States there are not wanting similar examples, though less extensive, of the existence of a famine of hearing the word of God. The fact has also been ascertained, that in most of these fields of desolation, there is a readiness to receive and treat with respectful attention the faithful ministers of Christ; and in many of them there is an earnest and anxious waiting for the blessings of salvation.

##### *Deficiency of Ministers.*

The Directors have been compelled in numerous instances to turn away from the cry of the needy, because there was no minister to send.—The Report assures us, that in the single state of Ohio, 100 ministers might be employed in the next twelve months, and as many more in the States and Territories West and South of it, and as many more in the Northern and Eastern States if a suitable number of men could be found to enter its service.

#### AMERICAN EDUCATION SOCIETY.

The 12th Annual Meeting of this Society was held at the Brick church, Beekman street, on Thursday evening,—Hon. Stephen Van Rensselaer in the chair. Prayer having been offered by Rev. Dr. Rice of Virginia, the Annual Report was read by the Corresponding Secretary, of which the following is an abstract.

This Report like several of the others, alludes with painful interest to the death of the late Dr. Payson, who had taken a very deep concern in the prosperity of the Society, had prayed for it in private, and pleaded for it in public. It also speaks of the sudden departure of the lamented Clinton, "around whose tomb the friends of humanity mingle their tears with those of the friends of science and of art, and of human improvement."

##### *Beneficiaries received the past year.*

It appears from the Report that 91 young men have been received upon the Society's funds during the past year, making the whole number who have been aided in a greater or less degree by its patronage 660. The number received during the previous year was 35. The highest number ever received in a single year previous to the past is 65.

##### *Aid granted to Theological Students.*

Within the past year the Directors have so far altered the plan of the Society, as to extend its patronage to persons possessing the requisite qualifications, in their theological as well as academical and collegiate course. In consequence of this arrangement, between 40 and 50 members of Theological Seminaries have been received upon its funds, and the number is rapidly increasing.

##### *Whole number under patronage.*

The whole number of young men now under the patronage of the Society and its Branches are not far from 300. They are pursuing their studies in 7 Theological Seminaries, 12 or 15 Colleges, and a large number of Academies. The plan of supervision, which was mentioned in the last Report, has been carried extensively into execu-

tion during the year; and while the information thus elicited has furnished new evidence of the decidedly promising character of the young men generally under the patronage of the Society, it has nevertheless satisfied the Directors of their duty to withhold assistance from seven young men, who were found deficient in the qualifications required by the Constitution.

#### *Funds.*

During the past year the efforts of the Directors have been principally turned to other objects than the collection of funds; but notwithstanding this, it appears that the treasury is in a prosperous state. The receipts have amounted to \$33,017 59; or if we include the revenues of the Branches not reported \$35,000. Of this sum \$16,365 83 has been received on account of scholarships, and \$5000 as a legacy from the late Hon. Wm. Phillips, who for twelve years was the active President of the Society. More than \$1000 is money refunded during the year by former beneficiaries, who have thus in their turn, become benefactors.

#### *General View of the Society's operations.*

Though the Society has scarcely passed the period of its infancy, it has lived to see *one hundred pastors* in the field, who once received of its bounty. Of 60 more who have become ministers of the gospel, some are raising the standard of the cross in the wilderness of America, or in the islands of the sea, or on the continent of Asia.—Some are employed in remote regions of our own destitute population—some as Secretaries and Agents of Benevolent Societies, and some as Licentiates. Between 70 and 80 are now pursuing theological studies; about 50 are temporarily employed as instructors of youth; and as many as 200 are in earlier stages of their preparatory course.

#### *Necessity of greater efforts.*

At the rate in which we are now advancing, says the Report, centuries will waste away before the glad tidings of a Saviour will be spread through the world.—A crisis is coming,—and unless we mistake the signs of the times, it is not far off,—when it must be decided whether the cause of foreign and domestic missions, as well as the general cause of christian benevolence shall be restored, and the hopes of thousands destroyed, for want of laborers properly qualified to promote them. An enlightened and venerable Professor in one of our Seminaries, who has long occupied a high post of observation, has said, "that, taking into view the missionary as well as the pastoral service, if we had a thousand able and faithful men added at once to our present number of ministers, they might all be usefully employed."

#### *Young men can be found.*

Hitherto it has pleased God to take three-fourths of our foreign missionaries, and more than one half of our domestic missionaries, from among that class of young men whom it is the object of the American Education Society and other similar Societies to qualify for the ministry. Of 872 young men who have been educated at the Theological Seminaries of Andover, Princeton and Auburn, 555 have been indigent youth, who needed and have actually received the benevolent aid of the Church. Since the holding of the Convention at Auburn a few months since, when it was resolved to make a special effort for the educa-

tion of pious young men residing in the Western District, more than fifty applications have been presented for aid; and the Directors express their confident belief that it is in the power of the Presbyterian and Congregational Churches to bring forward for this great work 2000 young men in the course of a single year.

### NEW-YORK SUNDAY SCHOOL UNION.

#### EXTRACTS FROM TWELFTH ANNUAL REPORT.

We have now 60 schools in operation in the city and its immediate vicinity. They consist of 1551 conductors and 10,116 pupils. Of the conductors 794 are males and 757 females. Of the pupils 4946 are males and 5165 females. One thousand two hundred and eighty-eight are of the colored population, viz.: 509 are males, of whom 178 are adults; and 779 females, of whom 459 are adults. Nine hundred and sixteen of the conductors, who are now professors of religion, are more than usually devoted to their work.

One hundred and fifty-six of the teachers (one tenth of the whole) have been pupils in the Schools.

Nine new Schools have been organized during the year, having 166 teachers and 329 scholars. Besides these, and independent of the accession of the Female Schools, there has been an increase of 196 teachers and 1584 pupils to the old Schools, making an actual increase of 362 teachers and 2413 pupils. One hundred and twenty-four teachers and thirty-six scholars have, during the year, made a profession of religion. These, added to converts previously gathered into our ninety Schools, make an aggregate of 1395. Thirteen during the last year have commenced studies preparatory to the ministry. To these add the 79 who were mentioned in our last Report, and you have 86 who have commenced or are preparing to preach the Gospel.

#### *Libraries.*

At the date of the last Report, there were 24 Libraries in as many Schools, containing 6,660 volumes. Now the number is 43, containing 10,300 volumes. Those Schools which have not yet established them are making efforts for the same result. It has been remarked by some of the Superintendents, that the families to which the pupils belong, since they have had the perusal of Library books, have become *reading families*; and that some of the scholars have read, individually, 12 or 15 volumes.

The establishment of Libraries has had a great effect in inducing the older scholars to remain in the School. About 27,000 copies of the Sunday Scholar's Magazine have been distributed as rewards. The Board also express their great obligation to the Young Men's Bible Society, for their gratuitous donation of 398 Bibles and 2113 Testaments.

#### *Public Examinations.*

Fifteen or twenty of the Schools have been much interested in the public and quarterly examinations of the pupils, on the Scripture Lessons.

At one of these examinations, a female more than 40 years of age, by hearing some remarks respecting an impressive answer to one of the questions, was convinced of her lost state as a sinner, and is now rejoicing in hope of the glory of God. Being unable to read, she has lately entered



the School. She has also professed the religion of Christ.

At another examination, a lad at the age of fourteen, who had been under conviction of sin for several weeks, on hearing the scholars recite passages to prove that "those are happy who trust in God," found relief. These texts brought the divine character before him in such a manner, that his heart was dissolved, and his eyes streamed with tears of penitence. He is now seemingly devoted to the cause of Christ.

### Missionary Intelligence.

#### SANDWICH ISLANDS.

*Extract of a letter, received by Rev. S. Holmes of New-Bedford, from Oahu, written by the Rev. Mr. Bingham, missionary on that island.*

Nor will it be thought that the kindness and prayers of christians at home are the less needful, or the less valued by us, when it shall be known that our heaviest trials from the world are not from the heathen people, so called, but from the bitterest opposition to our cause, maintained by individuals who love darkness rather than light; and who from their former advantages ought to be expected to set before this untutored nation, examples of *charity, sobriety and rigid morality*, not to say of *piety* and devotedness to the service of the Christian's God—but who on the other hand lend their influence, their powers, their bodies and their souls, not to raise the standard of morality among the heathen, but to depress it—not to extricate the poor natives from the thralldom of sin and bondage of Satan, but to rivet his chains and plunge them deeper in vice, enhance their wretchedness, and hasten their ruin.

That such men should give a favorable report of the spirit of reform at the Islands, or of the character and operations of a little band of men, who watch for the souls of the heathen, and whose fixed principles and settled plans are interposed as a barrier to iniquity, is not to be expected. Nor will the thinking voyager nor the enlightened christian public depend on them for correct information as to what the missionaries are, or what they have done. Though many things to the contrary are said at the Islands and reported abroad, yet I am happy to be able to state, leaving myself out of the question, that I am associated with a class of men and women who have made great sacrifices for the good of the heathen; who are doing much and suffering much to secure their eternal salvation; who adorn the doctrine of God our Saviour, and as propagators of the gospel are worthy of the confidence the Christian public have placed in them. But if any thing has been done by them for the good of the heathen, or for the enlargement of the borders of Zion, not unto us, but to God be all the glory. To his honor then I may be allowed to state that the views of the *debauchee* and *gambler* which were so fashionable when we arrived, not only among the natives from the highest to the lowest orders, but also among a large class of foreigners with whom they had most intercourse, are now regarded by nearly all the Chiefs as inconsistent with the principles of the gospel, and as such are entirely discountenanced. Drunkenness has received a more important check in the nation than I ever knew that vice to meet from all causes combined in any town or city in America.

The islands are at present the scene of a singular warfare, a strife between the chiefs and foreigners, whether the disgusting and degrading vice which sets at defiance the 7th commandment shall be put down or not. The chiefs oppose this vice, and to check it have proclaimed it *taboo* throughout the islands, but the influence of foreigners in general, with the exception of perhaps one in ten who opposes this vice, and one out of four who stands neuter, is decidedly against the chiefs in this matter, and equally against the command of God. The commanders and officers of a few ships have done nobly, but the wind and tide are against them.—*New-Bedford Mercury*.

#### CEYLON MISSION.

*Extracts from a joint Letter of the Missionaries dated Aug. 31, 1827.*

##### *Regular Preaching of the Gospel.*

As each one of our number has a distinct pastoral charge, (except that there are two brethren at Batticotta who preach frequently in other places,) consisting of a church, and sometimes like a regular, though small congregation, besides casual hearers, our labors in this department are similar to those of a parish minister. On Sabbath mornings there are at each station, on an average, about *five hundred* hearers, including the school children, or *two thousand* at four of the stations, to hear, steadily, sermons carefully prepared, and to join in the solemn worship of God. This is a little company, it is true, compared with the multitudes who flock to the idol temples; and a handful compared with the great congregations of a Christian land: and we might add, that between the inattention and restlessness of our assemblies, and the devout stillness of truly Christian worshippers, there is a great difference.

Besides the preaching at the stations, which is generally twice on the Sabbath, and occasionally at other times, we have three preaching stations supplied sometimes by us, but generally by our *native assistants*. They are on *Caradive*, supplied from Panditeripo; in *Versavervellou*, supplied from Tillipally; and in *Copay*, supplied from Oodoo-ville. In connexion with each of these there are several schools from which the children assemble, so that the congregations are usually about one-third as large, as those at our stations at the same hour. Aside from these more regular congregations, all our schools are occasional preaching places; and we have of late occupied them more in the evening, when there is generally a more numerous, quiet, and solemn attendance.

##### *Increase and importance of Native Free Schools.*

On account of favorable openings for schools, and the encouraging attendance of girls in many places, we have been induced to extend them, until the system bears rather heavily upon our funds. But as long as the children of heathen parents, most of whom would otherwise remain in entire ignorance, can be taught reading, writing, and the principles of Christianity, at an expense of *less than a Spanish dollar a year each*, we think ourselves warranted in calculating on the means of support for *as many schools as we can effectually superintend*. Considering the bearing of the schools on the mission, we do not feel justified in rejecting petitions for them, without first appeal-

ing to those whose charities we have the privilege to dispense. It would be painful to be obliged to dismiss any of our schools, and great would be our pleasure could we increase the number and extend them to other places more remote.

The whole number of our schools is now 87, having on the list 2,960 boys, and 765 girls. The number of teachers is 90, and of superintendents and visitors 12, not including such of our native assistants as occasionally visit them only for religious purposes.

A reading population has been springing up, which has prepared the way already for the more profitable distribution of the Scriptures and Tracts; and the children in various ways, especially by reading to their parents and friends, and reciting to them scripture lessons, contribute to extend the knowledge of the Gospel.

We have often been surprised and gratified to see the effects of this indirect influence upon the villages where our schools are. A consideration of the more remote results cannot but encourage those, who reflect that a man has within him a moral principle, which in early life is seldom addressed in vain. The children may be taught by their parents to resist the truth, and may grow up in heathenism, but they will never wholly quiet the voice of conscience thus enlightened. The seed may long appear buried and lost, but it will, at least in some cases, spring up, and bring forth "fruit to life eternal." In regard to girls, in particular, instructing them to read and write, is almost like giving them another sense; and the effect upon their sex must be most salutary and important.

[A new class of twenty boys was about to be received into the Seminary from the Preparatory School. This latter institution contained 135 scholars, instructed on the monitorial system. English and Tamul studies are pursued in both, and applications for admission are frequent and urgent.

The Female Boarding Schools contained about 80 scholars.]

#### Printing.

Tracts, of which 5,000 were distributed by us and others on the last day of a festival at Nellore, during the present month have generally been received with much avidity by the people, and are, we doubt not, doing much good. Two instances of awakening, in consequence of reading the Tract called "The Heavenly Way," have come to our knowledge. The openings now made through our schools, for the more extensive and profitable distribution of Tracts, make us very anxious to have paper, ink, and funds for the press, that we may make the most of this important auxiliary to missionary efforts.

#### Accession to the Mission Church.

Since the commencement of the year there have been admitted to communion twelve individuals, of whom three are schoolmasters, two members of the Preparatory School, one a school visitor, one a hired man, and three not in any way employed.—*Miss. Her.*

#### INTERESTING FROM INDIA.

There is at this time, says the Rev. Mr. Leslie, Baptist missionary at Monghyr, an unusual degree of excitation among the Hindoos, on the subject

of Christianity. In one of my cold day excursions I entered a village about three or four miles off. About a month ago I was visited by a man of the village who had seen me there. His mind seemed to be in a very bewildered state: he talked in such a way that I thought him a little insane. I told him of the love of Christ. He left us, taking with him a Tract, and I saw and heard no more of him till yesterday, when he appeared again. He had been reading the Tract: he had been talking of its contents to the villagers: some approved, others literally called him a fool: but he appears in his right mind. He seems fixed, and has invited me to the village, to make known the riches of salvation. To-morrow I intend to despatch some of the native Christians, to see how things are, and on their report I shall proceed. A considerable landholder, with a number of his people, from a village about fifty miles off, have been here. They appear wonderfully affected by the Gospel. They have gone home, taking the Gospel with them; and have promised to send a messenger in ten or fifteen days for the native Christians to visit them. I intend to wait till the time has expired, but should no messenger come, I will nevertheless send off two of the native brethren, and shall in all probability follow them myself.

One of the native Christians told me last night, that he has been visited by a native baker, for the express purpose of inquiring into the Gospel; and he also said, that at present there were more disposed to inquire and hear than there ever had been at any previous time. In Bengal, the people, I understand, are turning in bodies to the Lord; whole villages are renouncing idolatry for Christianity. We cannot say any thing like that of Hindoostan, but we may hope that the shower that is falling in Bengal will come up here. The Bengalees have had the Gospel preached to them twenty years longer than the people here.

Says another missionary, the Rev. Mr. Burton of Dijah, "Reviewing the past three months, I see much cause for expressing unfeigned gratitude to the God of all grace. He has, indeed, as ever, been better to me than my fears. If my sorrows have abounded, my consolations also have much more abounded. A short time previous to my departure for Calcutta, a family of Roman Catholics, of Portuguese extraction, consisting of a young man, his wife and mother, seemed seriously inquiring after 'the good and the right way.' One of the native brethren attended almost daily at their house for the purpose of reading the Scriptures and prayer. The Lord opened the hearts of all, gladly to receive his word; and last month these three persons, with two young men from H. M. 13th Reg. Light Infantry, were baptised. To complete this interesting 'household,' was wanting an old female servant who has lived with them some years. She is now rejoicing in the Lord with them, and, God willing, on Saturday evening next will, with seven other persons, openly profess her attachment to the Redeemer, by being baptised in his name. Of these seven persons, one is a conductor of ordnance, a man who fears God above many. Two are soldiers' wives, natives of this country, who were formerly Mahomedans. The other four are young men belonging to the European Regiment. The deportment and spirit of all, I am happy to add, is



such as to adorn the Gospel. Oh that our gracious Redeemer may preserve them, by his mighty power, through faith unto eternal salvation!"

*Lon. Bap. Mag. for March.*

#### LATEST FROM MR. WOLFF.

From accounts in the Jewish Expositor for March, it appears that Mr. Wolff had relinquished his intention of visiting the interior of Africa, and solicited permission to travel in the Turkish Empire. His letters are dated at Smyrna, Dec. 28 to Jan. 1st, where he arrived from Malta Dec. 20th.

On reaching Burla, near Smyrna, he remarks, we met with the frigate Dryad, with his Excel. Mr. Strafford Canning, the rest of the British Embassy, and almost all the British subjects from Constantinople: they looked at me curiously, to see me now proceeding on to Turkey; and they thought that it would not now be advisable to take my trunks of Bibles on shore at Smyrna, lest it should excite a disturbance. However, I managed, by the kind assistance of the Dutch Consul, to get my trunks on shore; and the very first day of my arrival, I went with Mr. Benjamin Barker, and Dr. Korck, the missionary of the Church Missionary Society, into the street, where I met with several Jews, to whom I at once proclaimed the name of Jesus Christ; for there is no time more proper for making researches than whilst one event, one great event, is rolling after another event, and whilst the kingdoms of this world seem as if they would soon be ground to powder, by that stone, the chief corner stone, the Lord Jesus Christ, God blessed forever, who will take the kingdoms of this world to himself!

Mr. Wolff then gives an outline of his petition to the Grand Seignior for liberty to travel in his dominions, and also a copy of a letter which he had addressed to the Greek Government of Egipt, urging them to incorporate an article in their Constitution granting toleration to the Jews. The following is an extract:

"The state of moral and religious degradation in which the Jews have been for centuries, may be one of the objections started against the adoption of such a measure. To this I answer, 1st, How deeply a nation may sink which is in a state of oppression and slavery, your own nation has fully experienced: you begin now to rise; make your elder brethren, the Jews, rise too, who have experienced the same fate as you have, or rather—for there is no fate with Christians—the same punishment from the Lord, for having refused to hear what the Spirit said to the prophets. 2dly, Deep and great was their fall, for they have crucified the Lord of Glory; but great will be their rising too, for God hath not cast away his people, and I can say with Paul that I also am an Israelite of the seed of Abraham, and still a friend of you Greeks for Christ's sake. And 'if the fall of them has been the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness?' These words of the apostle, and the clouds of other documents respecting the conversion of the Jewish nation, ought to encourage us in doing good to that people, and Christ Jesus, who is a light to the Gentiles, shall soon be the glory of the house of Israel."

It is a fact (he remarks,) and even ascertained

by enemies of the missionary cause, that I had done great harm, as the enemies express themselves, by having induced a great number to profess Christianity at Constantinople; for beside those who were baptised by Hartley, many others assemble secretly in prayer and read the Gospel, as Mr. Brewer and Dr. Korck assure me.

On the 3d of Jan. he was expecting to leave Smyrna for the Greek Islands.

"I do not know," he says, "to what place I shall direct my steps from the Greek Islands, for as I travel in countries of wars and battles, my proceedings depend altogether on the circumstances of the moment."

His last letter closes thus:

"You will have received my letter, in which I have given you an account of my proceedings at Smyrna, and that I have no doubt that the Word of God has taken root at Constantinople among the Jews there; and I hope, also, that at Smyrna the Word of God has not been preached in vain. I have now to fight more than ever. 1. I have to convince Jews that Jesus is the Christ. 2. Catholics, that Christ is the only Head of the Church. 3. To convince the Mahomedans that I am no politician, and have nothing to do with the present state of affairs. 4. Nominal Protestants, that the conversion of the Jews will be their riches. And 5. Infidels, that there is only true happiness in Christ. I have to suffer the contradictions of the one, and the ridicule of the other; if, therefore, the Lord guides me through all this straitness, his name be praised—and he will."

#### LETTER FROM SYRIA.

In a letter recently received from Mr. Goodell, we are entrusted with a commission, which we can discharge in no way so conveniently to ourselves, as by publishing an extract. We shall also insert additional extracts giving some account of the converts in that memorable region, that the sympathy of Christians may be awakened, and their fervent prayers offered to the God of all grace, that he would cut short the work of persecution, and cause the year of his redeemed to come.—*Chris. Mir.*

BEYROOT, OCT. 17, 1827.

DEAR BROTHER,—Yours of Dec. 7th, 1826, together with the various articles collected for our use at Portland, North Yarmouth, Brunswick, Saco, and Gray, came safely to hand the 17th ult.

You will present our grateful acknowledgments to all those kind friends, who so affectionately remembered us in their offerings; and will request them to remember us also without ceasing in their prayers. The obstacles to be overcome in this country are many and mighty. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." If you wish to know something of the blindness, and hardness, and cruelty, superstition, and bigotry, that prevail here, read the history of the Reformation in the time of Luther, or the history of martyrs in queen Mary's time. No one indeed has yet been called to lay down his life as a witness to the truth, but we have had to employ all our wisdom and might to prevent it—all, who have embraced the truth, have been more or less persecuted; and all of them have suffered the loss of their property; and all have been threaten-

ed with death. Some of them have suffered imprisonment; and several have been obliged literally to forsake father and mother, brother and sister, wife and friends for the sake of the Gospel. All of them are in fact delivered unto death for Jesus' sake, and the only reason probably, why all of them have not been numbered with the martyrs of Jesus, is, that the Patriarchs and bishops of these corrupt churches are under the Ottoman Government; and they have not yet been able, even by bribes, to instigate their Mohammedan masters to go all lengths with them in such wickedness. We are cheered at present with some indications, that good is about to result from their evil doings, and that "their violent dealings will come down upon their own pates." Let us pray, not that fire may come down from heaven and destroy them, but that the Holy Spirit may descend to convert them, and make them as active in extending the knowledge of salvation, as they have hitherto been in preventing it.

Assaad Esh Shidiak, you will rejoice to hear, is still alive, notwithstanding the severity of his treatment. At one time, we heard in several different ways, that his beard and the hair of his head and eyebrows had fallen off. At another, that his head and knees had been so long chained together, that, when the chain was removed, he straightened himself, turned upon his back, called for water, and immediately fainted away. Some humane person bled him, and he was restored. The Patriarch himself not long since told one of our secret friends, that he had been for several days chained up by the neck in his prison in such a manner that he could only touch his knees to the floor, and was unable to lie down or sleep. But all accounts agree in this, that he has great peace of mind. It has also recently been pretty clearly ascertained, that his bodily health is at present very good; which his enemies pretend to construe into evidence that he is possessed with a devil. It is very possible, that exaggerated accounts of his sufferings have been at times industriously circulated by the Bishops and priests, in order to deter others from reading the Bible; but it shews at any rate, that they are willing to have it understood, that they consider the most horrid forms of persecution, as a work worthy of their pious selves.

It is now more than a year and a half, since he was delivered by his brothers into the hands of the Patriarch, during which he has been most of the time in chains, and has certainly at times received treatment, at thoughts of which the heart sickens. To mention nothing else, think of his being confined in a small dark room, the door of which is never opened, whatever he receives passed in at a small window, or rather hole in the wall, *nothing ever carried out of his room, and neither his clothes nor his room ever allowed to be cleansed!*—But decency requires me to forbear. The Lord take away these hearts of stone, and give hearts of flesh; hearts, that can feel, and pity, and love, hearts, moulded into the sweet, dove like, blessed temper of the Gospel!

From the fact that he has been so long preserved, we are encouraged to hope, that he will be finally delivered, and will yet lift up his voice like a trumpet in all the hill country of Judea, proclaiming free grace for dying men even "from the land of Jordan, and of the Hermonites, from the hill Mizar." Let your prayers and the pray-

ers of the church ascend with ours before the mercy-seat in his behalf; in behalf also of the little church, that has been gathered here out of the rubbish; and in behalf of this whole country, which once contained all that is beautiful, and holy, and good; but now, alas! all that is wretched, and impure, and evil.

I presented Assaad Jacob with the Bible, which—sent for him. He reads English very well, and appeared well pleased with the present. He is not in my service, but visits us occasionally. He is very young, and very intelligent, is thoroughly convinced of many of the corruptions of his church, but fears persecution, and loves this present world. All our number are in excellent health. Mr. Bird and family are now three days distance from us on the mountain.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY, 17, 1828.

### DONATIONS.

The amount of donations and collections received by the Treasurer of the American Board from March 21 to April 20, is \$5,841 10, exclusive of sundry donations in clothing.

### REVIVALS OF RELIGION.

Letters from Amherst, Mass., received in this city, state that a revival of religion has recently commenced in the College, the Academy, and the School at Mount Pleasant. There has been a number of hopeful conversions, and the prospect quite encouraging.

*From the Connecticut Observer.*

HADDAM, MAY 5, 1828.

MR. HOOKER.—Yesterday I was permitted to receive 70 from the world, to our communion; the first fruits of the revival with which we have, the past season, been blessed. As many more are indulging hope, who, we trust, will soon, in like manner, confess Christ before men. Of those admitted, 42 were in infancy, dedicated to God in the ordinance of baptism. They first confessed their faith, avouched the Lord to be their God, and entered personally into his covenant; and while standing before God, sang in view of the past and present scenes, the following hymn:

Dear Saviour, in our infant days,  
To us the seal of grace was given;  
On us the sign of love was placed,  
That we might be the heirs of heaven.  
But, in our sinful, erring years,  
We lived unmindful of our God,  
And wandered far in sinful ways,  
Rejecting thine atoning blood.  
A voice from Sinai waked our fears,  
Sweet mercy led us to thy cross;  
To thee we vowed in groans and tears,  
And owned thy sovereign right in us.  
Now to thine altar, Lord, we flee;  
Here at thy feet we seek a place;  
O, let us live and die to thee,  
And sing in heaven redeeming grace.

The remainder then confessed their faith; entered into God's everlasting covenant, and were baptized in the name of the Father the Son and the Holy Ghost. On their retiring to their seats, the Church sang the welcome to hopeful converts—

"Welcome, ye hopeful heirs of Heaven," &c.



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and, thus happily enlarged, sat in presence of a great congregation around the table of Christ, rejoicing in all the loving kindness of her covenanted God and Saviour. The solemn and joyful occasion was closed with the Jubilee Hymn—

"Blow ye the trumpet, blow,"

and a contribution for the Missionary Society of Connecticut.

This Church has been beloved of God. He has never suffered her to be long without the bread of life, or to be much torn by dissensions and heresies; and he has granted her in his kindness, many seasons of refreshment. At the settlement of Mr. May, there were 100 members. During a ministry of 47 years, he admitted 234. But in these last days God has specially poured out his Spirit. About 40 were gathered in as the fruit of a revival in 1809. And within the last ten years, 329 have here dedicated their service to the Lord. Of these, 112 were the fruits of the revival in 1818,—46 of the revival in 1821,—45 of the revival in 1824,—and 70 of the recent work of Divine grace; 16 are all that remain of the Church of Mr. May, and 61 of 138 gathered by Mr. Field; yet the Church now consists of 364 members.

These revivals, which have brought such glorious accessions to the church, while the congregation, through the rise of other denominations, has sensibly diminished, have been still and solemn, have never "swept away the charities of social life," nor "thrown the moral elements into wild commotion," nor "alienated the affections of the people from the Christian ministry," nor "made sad inroads on the industry of the population," nor been followed with any other of those terrific evils which have been depicted in such gloomy language by the fearful and the unbelieving; but have, in each case, resulted in consequences directly the reverse, and more and more impressed every pious mind among us with the great truth, that *Revivals of Religion are the foundation of Zion's prosperity.*

Yours affectionately,

JOHN MARSH.

*Otsego Co. N. Y.*—A friend writes us as follows, under date of the 9th inst.:—"Yesterday I heard from the Hopeville factory, near Cooperstown, Otsego county. There are about sixty cases of hopeful conversion there; and the work has spread to the Phoenix and Union factories, and to Fly-Creek." The excitement appears to be considerably extending.—*West. Rec.*

*In Philadelphia.*—The Rev. Mr. Patterson states in the *Philadelphian*, that his inquiry meetings have been attended, for many weeks past, by from 100 to 140 persons. Between sixty and one hundred will be received into his church at their next communion.

*In Otisfield, Me.*—Extract of a letter from Otisfield, dated April 29th, just received:—"I have the happiness, Brother Cummings, of stating, that we are favored with a shower of divine influences, which bring sinners to bow at the feet of Christ. There has been an increasing attention to religion here for some time past. We wish for the prayers of our Christian brethren, that the work may proceed."—*Chr. Mir.*

*In Amesbury, Ms.*—We are informed, by the Rev. Mr. Sawyer, of Amesbury, that the people of his charge are enjoying a precious season of the effusion of the Spirit which commenced in March last.—*Bos. Rec.*

#### ORDINATION.

On Wednesday, the 30th ult. the REV. CHARLES FITCH, was ordained to the Pastoral care of the

Church and Ecclesiastical Society, in Abington Society, Pomfret. Introductory prayer, by Rev. Daniel G. Sprague: Sermon by Rev. Philo Judson; Consecrating prayer by Rev. Eliphalet Lyman; Charge, by Rev. Alvan Underwood; Right hand of Fellowship by Rev. Ambrose Edson; Address to the Church and People by Rev. Reuben Torrey; Concluding prayer by Rev. Ralph S. Crampton. The music was performed very acceptably; the day was fine, and all the services truly appropriate, solemn, and impressive.

[Conn. Obs.]

#### AMERICAN COLONIZATION SOCIETY.

##### TO OUR FRIENDS.

It will be recollected, we trust, that the operations of the Board of Managers the present year must depend, as to their extent and importance, almost entirely upon the funds which may be contributed within three or four months from the present time. The expeditions which may be fitted out should leave our shores early in the autumnal months—certainly, the departure of none of them should be deferred until winter. Much time must necessarily be consumed in the outfits; hence the importance of enabling the Managers speedily to decide upon the amount of funds with which they are probably to be favoured for the prosecution of their enterprise the ensuing year.—May we be pardoned, for expressing the hope, that the Managers of Auxiliary Societies will seriously consider this subject, and inform us as early as convenient of the sums which the several associations they represent, may probably be enabled to contribute, and of the time when their remittances may be expected. Another subject which we regard as immensely important, and to which we earnestly solicit the attention of all who wish success to our Institution, is that of securing the consent of the Churches of all denominations throughout the Union, to take up *Collections for the Society, on or about the Fourth of July next.* The very limited adoption of this measure, produced, the last year, a valuable income to the Society, and its general adoption could not fail to secure a revenue greatly exceeding the amount which has been received by our Treasurer during one single year. *Let every Friend to our scheme feel it a solemn duty to promote this object, and it may be accomplished. Let every Minister of Christ reflect upon it, and it will be effected in a manner honorable to our country, and cheering to Africa.*—*African Repos.*

#### THE GENEROUS SCHEME PROMOTED.

It may be well to state, (as some of our readers may not have perused our last volume) that Gerrit Smith, Esq. of Peterboro, N. Y. has offered to give one thousand dollars to our Society, payable, one hundred annually, for ten years, provided that ninety-nine others can be found who will subscribe in the same manner. We published in our last number, a letter from a gentleman in Charleston, S. C. expressing his wish to be considered one of the number. Two other individuals, whose names we are not now at liberty to mention, have resolved to join in this great work of charity. We cannot, however, withhold the following letter, the spirit of which we pray may pervade many minds.—*ib.*

NEWARK, MARCH 15, 1828.

REV. AND DEAR SIR:

I duly received your communication on the subject of Mr. Gerrit Smith's proposition of raising funds for the Colonization Society. I ardently hope, that it may be cherished by at least a hundred friends.

With our disappointed expectations in New Jersey, in the cause of African Education, you are acquainted—these and other difficulties have led me fully into Mr. Smith's conclusion, "that the only present channel for our labours in behalf of Africa and her

unhappy children on our shores, is that which the American Colonization Society opens up."

You will please, therefore, receive this as my stipulation to become one of the hundred subscribers to pay one hundred dollars each for ten years, payments to be made on the 1st of July of each year. And may He, who has the hearts of all men in his hands, bring to this blessed enterprise the patronage, it so much needs and deserves.

With great regard, Yours truly,

THEO. FRELINGHUYSEN.

Rev. R. R. GURLEY.

### IMPORTANCE OF THE GOSPEL MINISTRY.

*An introductory Lecture, delivered at the opening of the winter session of the Theological Seminary, at Princeton, N. J. By Samuel Miller, D. D. Prof. of Ecc. Hist. and Church Government in said Seminary.*

Most gladly (says the Quarterly Journal,) would we place a copy of this Address, were it in our power, in the hands not only of every theological student, but of every minister in the country. Dr. Miller argues the importance of the Christian Ministry, from the great fact, that *what ministers are, the church will always be*. This fact he proves from the design of the office itself; from the testimony of scripture; from the analogies and facts which pervade every species of society, and from history. Several very important inferences are then deduced and powerfully illustrated. The seventh is so appropriate to the object of the American Education Society, that we cannot refrain from giving it entire.

"From what has been said, it is evident that while we greatly need a much larger number of ministers, *we still more urgently need an increase in ministerial zeal and fidelity*. That there is real, nay, a most distressing deficiency in the number of laborers employed in the "great harvest," in almost every part of our country, every well informed person knows to be a fact. Taking into view the missionary as well as the pastoral service, it is probably safe to affirm, that if we had a thousand able and faithful men, added at once to our present number of ministers, they might all be usefully employed. This I am aware is doubted by some, because they now and then find a candidate for pastoral settlement, or for some other branch of evangelical service, unemployed. But the inference drawn from this fact, is undoubtedly delusive. May it not be said of a *portion* of these unoccupied candidates, that they are *not worth employing*? That they are so strikingly deficient in the most important qualifications, as to be little if any better than none? And of the *rest*, that they are not willing to go where they are pressing invited, and greatly needed? But if some, evidently wanting in the furniture requisite for instructing and edifying the people, and others not willing to labor where they are called, are standing idle; does either case afford evidence that able, willing and faithful laborers, and even large additional numbers of them, are not greatly needed? Certainly not. Every enlightened friend of religion then, will pray without ceasing that **MORE LABORERS** may be raised up, qualified, and thrust forth into the harvest. But the friends of piety ought to pray still more earnestly that all who are sent forth may be of the *right stamp*. It is unspeakably more important that ministers be men of the *proper spirit*, than that they be *very numerous*. Many people appear to speak and act as if

it were desirable to obtain a large number of ministers of almost any sort. But truly this is a great mistake. Of what advantage is it to any church to add to her ministry a drone, an ignoramus, or a learned formalist? A thousand such additions to her clerical ranks would do her no good. Good did I say? The more such ministers are multiplied, the worse it is for the church. They draw down upon her blasting and desolation, rather than a blessing. What the church needs is a greater number of pious, humble and enlightened ministers, who *know how* to labor, and who *love* to labor for Christ, and for immortal souls. One such man as Brainerd, or Whitefield, or Tennant, or Martyn, is worth fifty or a hundred of your cold, timid, indolent men, although they go through a formal round of duties, without any disreputable deficiency, and preach the truth, and nothing but the truth, every time they enter the sacred desk. One such man as the Apostle Paul, has been and may be again, the means of regenerating a nation; while scores or hundreds of men, calling themselves ministers, but either bloated by sacerdotal pride, or paralyzed by frigid indifference, may slumber through their miserable routine for years, without witnessing the regeneration of a single soul."

### PUBLIC SPIRIT.

ONE OF THE CLAIMS OF SOCIETY UPON YOUNG MEN is PUBLIC SPIRIT.—Every young man should come forward in life with a determination to do all the good he can, and to leave the world better for his having lived in it. He should consider that he was not made for himself alone; but for society, for mankind, and for God. He should feel that he is a constituent, responsible member of the great family man; and while he should pay particular attention to the wants and the welfare of those with whom he is immediately connected, he should accustom himself to send his thoughts abroad, over the wide field of practical benevolence, and early learn to feel and act for the good of his species.

I say *early*, because if you do not begin in the morning of life, to cherish a public spirit—a spirit of active, enterprising benevolence, you will probably never possess much of it. This is a virtue that rarely springs up late in life.—If it grow and flourish at all, it must be planted in youth, and be nourished by the warm sunshine and rain of the spring season of life. He, who cares only for himself in youth, will be a very niggard in manhood, and a wretched miser in old age.

And consider what a poor, miserable kind of existence it is, to live only to one's self. It is indeed but half living. "Selfishness has been well termed, a starveling vice. It is its own curse. He who does no good, gets none." He who cares not for others, will soon find that others will not care for him. As he lives to himself, so he will die to himself, and nobody will miss him, or be sorry that he is gone.

Guard against this temper, my friends, as most unworthy in itself, and destructive of all respectability and usefulness. Cultivate a spirit of enlarged benevolence,—a generous, self-denying, public spirit, which shall cause you to feel and take an interest in whatever affects the happiness, or conduces to the improvement of your fellow men. Especially is this a duty incumbent on you at the present day. It is a day of action—of action in the cause of God and human happiness. The young men of this generation are called to a great work: God is fast preparing the way for this world's emancipation from the thralldom and misery under which it has been groaning for six thousand years; and to those who are now



coming upon the stage, does not extend the high privilege and honor of bearing a part in effecting this glorious work. See to it then, that you forfeit not the honor, by acting on the principle of a narrow and contracted selfishness. Cherish that noble, that disinterested, that rare patriotism, which will make you prefer the public interest to your own;—your country's prosperity and glory to your own honor and emolument. It is in this spirit alone, that you can prove yourselves the worthy descendants of the pilgrims, or preserve those precious institutions and privileges, which you inherit from their labors and prayers. No one trait in their character was more marked than their public spirit. They labored, not for themselves, but for mankind; not for time, but for eternity. It was this that led them to forsake their own green fields for those inhospitable shores. It was this that induced them to lay broad and deep the foundation of those civil, literary and religious institutions, which are the glory and defence of our land. While, then, you have the honor of descending from those illustrious men, distinguished alike for their love of God, aspire to tread in their steps and imitate their virtues—living not for the present moment, but for all future time and for eternity.—*Rev. Mr. Hawes Sermon.*

#### SABBATH SCHOOL ANECDOTES.

Related by the Rev. Mr. Hoover, at the meeting of a Sabbath School Union in Philadelphia.

Mr. Hoover said, he had been called in the providence of God, some months ago, to preach to the inmates of a prison. On approaching the cell with the keeper, he heard the voice of supplication to God, and when the door was opened, discovered the occupant, an old man in chains, sitting on a log with the bible before him, the opened leaves of which were wet with his tears. Into two other cells adjoining this, Mr. H. was conducted, each of which was tenanted by men whose demeanor and conversation indicated that they had passed from death unto life. To Mr. H.'s questions of surprise and pleasure, the keeper related that shortly after the imprisonment of the first mentioned convict, the unhappy man received a letter from his little son, in words to the following effect—"Dear father, soon after you left us, a kind Sunday School Teacher came to our house and took us to the Sunday School. Several of my companions go there too, and we pray for you very much. We have laid up some money for you and are saving all that we can to try to get you out. Do dear father be good and trust in God." The artless expressions of love manifested in this letter, touched the father's heart, and he who had hitherto resisted the bible and conscience, was now bowed to the dust in the anguish of a smitten soul. He began to pray and to read that neglected word of life, and ceased not till He who had wounded, showed him that it was His merciful prerogative to heal. The prisoners in the adjoining cell, meanwhile, hearing the language of prayer, at first wondered, but shortly betook themselves to the same throne of mercy. The alarm communicated itself to the next cell, and the inmates were constrained to cry out "what must we do." The fruits of this awakening are testified in the judgment of charity, in the conversion of three of these convicts to God.

Another interesting anecdote Mr. H. related as follows—"If, Mr. Chairman you had accompanied me in a walk through this district two years ago, I could have led you to a house or rather hovel, not far from this spot, which was unfit to be the habitation of man or beast. There you would have seen a widow, with her seven children in the rags of poverty, and with the imprint of misery on their countenances; the room and its occupants forming a scene of wretchedness seldom surpassed. If, Sir, you will go with me to-morrow, I will shew the same house, but no longer a miserable tenement. Within, you shall behold the same widow and the same seven children, but clothed in comfortable raiment and with peace smiling in their faces—Sir, the Sunday School Teacher has been there, and he has led them to the place of holy instruction. God has visited them in the plenitude of his grace, and five of those seven children give joyful evidence that they have passed from death unto life.—*Phil.*

#### DOMESTIC RELIGION.

Baxter thinks, that, if family religion was fully discharged, the preaching of the word would not long remain the general instrument of conversion. Without being answerable for the extent of this observation, we know who hath said, "Train up a child in the way that he should go, and when he is old, he will not depart from it." We know that among our earlier godly ancestors, religion was a kind of heirloom that passed by descent; and instead of the fathers were the children. Families were then the nurseries of the churches: and those who were early 'planted in the house of the Lord flourished in the courts of our God, and still brought forth fruit in old age.' Even the ministers of the sanctuary were commonly derived from hence; and these domestic seminaries prepared them to enter the more public institutions. And what well-defined and consistent characters did they display. And what just notions did they entertain of divine truth. And how superior were they to those teachers who, brought up in ignorance, and after a profligate course are suddenly converted; who, impressed before they are informed, are always in danger of extremes or eccentricities; who hold no doctrine in its just bearings, but are carried away disproportionably by some one truth, which first caught their attention; and who often continue crude and incoherent in their notions, and illiberal and condemnatory in their sentiments, through life. They were not always making discoveries, but 'continued in the things which they had learned, and been assured of, knowing of whom they had learned them.' They were enlightened, but not dazzled. They were refreshed with divine truth, but not intoxicated. They staggered not, but kept on steady in their course; neither turning to the right hand nor to the left. They were not Antinomians; they were not Legalists. None could honor the grace of God more; but they never abused it.

Not only, therefore, would the churches of Christ be more filled, but better: and though our eye is not evil, because God is good, and so far from wishing to limit the Holy One of Israel, we rejoice in the conversion of any; we reckon, and not without much observation, that the best members and the best ministers of our churches—they who, in their conduct and in their preaching, most adorn the doctrine of God our Saviour in all things, are those who are brought from pious families.—*Jay's Lectures.*

*Regard for the Sabbath.*—It is with much pleasure we state, from the best authority, that in consequence of an arrangement which has been made by the Proprietors of the line of Packets between Boston and Eastport, the Packets will no longer sail on Lord's-days; but will leave Boston every Thursday, and Eastport every Monday. This arrangement is agreed on for one year. This line has three Packets—The Boundary, Capt. Shackford; the Sarah, Capt. Shackford, and the Preble, Capt. Rogers.—*Chris. Watch.*

*The Sabbath Regarded.*—We are happy to learn that the line of stages from this city to Ithica, through Morriston, Milford and Owego, no longer run on the Sabbath. They are provided with good horses, and the drivers are men of correct habits. We mention these facts, that every friend of the Sabbath, who wishes to pass in that direction, may give his patron-

age to this line. A stage starts from Powles' Hook every day except Sunday.—*N. Y. Obs.*

#### "POOR AT HOME."

The Ladies of Providence, R. I. have made up garments for the Greeks, valued at about \$1600. Having closed their labors, they have published a *Card*, informing those Ladies and Gentlemen, *who declined assisting the Greeks on account of their having so many poor at home*, that they are now ready to make up into clothing, *for the poor and needy of Providence*, all the cloth which they will furnish for that purpose. This is an appeal which probably was not anticipated by those to whom it is made. It was a happy thought to meet the objectors on their own ground. It will be seen, now, whether those who *upon convenient occasions* urge the wants of "our own poor," are more ready than others to *supply* those wants.—*Mass. Yeo.*

The Private Journal of Rev. C. S. Stewart, late American Missionary at the Sandwich Islands, with plates and maps, is announced for republication in England, accompanied with an introduction, and occasional notes by the Rev. William Ellis.

**Burman Mission.**—The latest advices from the mission, published in the American Baptist Magazine, are to Oct. 16, 1827. Dr. Judson was engaged in translations, and had buried his only remaining child, 2 years old. Moun-Ing, a native convert, was earnestly employed in preaching the gospel at Mergui. Mahman-lay, a native female convert, who Dr. J. calls 'their excellent sister,' had gone peacefully into eternity. The English government has decided to abandon Amherst, and the missionaries had resolved to remove to Maula-ming; where they were building a dwelling-house, and preparing to collect their converts and inquirers around them. The female school at Amherst, had 15 scholars, with whom Mrs. Wade spent 7 hours a day. When removed, Mrs. Boardman would assist her.—*Boston. Rec.*

#### HOME MISSIONS—WESTERN AGENCY.

We are gratified to learn from the Secretary of the Western Agency of the A. H. M. Society, that that Board have 53 missionaries under their care; and that there has been paid into their treasury the year now closing the sum of \$5739 13; which after discharging the claims of their missionaries—the compensation of the Agent of the Society within their bounds, and incidental expenses, enables them to pay over upwards of \$700 to the treasury of the Parent Institution. Also, that revivals of religion have been reported from ten of the stations occupied by their missionaries.

Thus we see strength coming out of weakness. A district of country which a short time since contained at least eighty destitute congregations, is now beginning in earnest to contribute to the destitute in other regions.—*West. Rec.*

#### REV. ARD HOYT.

The Rev. ARD HOYT, missionary at Willstown, in the Cherokee Nation, died on the 18th of February. Further particulars respecting the last hours of Mr. Hoyt have been received, and it is proper that a more extended notice of him should be given.

Though not educated originally for the ministry, but engaged in a secular employment, he applied himself, in the prime of life, to the work of preaching

the Gospel. In the prosecution of this work, he was settled as a pastor, at Wilkesbarre, Pa. Soon after the mission to the Cherokees, sent forth by the American Board, was established at Brainerd, Mr. Hoyt and his family cheerfully offered their services to aid in the design of civilizing and evangelizing the American Indians. In this offer they were sustained by the cordial and unanimous recommendation of the clergy, who were associated with him in the same Presbytery.

In November 1817, Mr. Hoyt and his family set out for the place of their future labors, and joined Mr. Kingsbury at Brainerd, early in the following January. Here they resided till May 1824, when they took up their residence at Willstown, in accordance with a new assignment of duties and labors. Though the settlement in Wills Valley is called a town, yet the inhabitants do not form a compact population in any part of it.

The preaching of the Gospel here has had a great effect in improving the morals of the people, and in bringing some to the exhibition of a consistent Christian character. Mr. Hoyt was regarded by his Cherokee neighbors as a father and a friend; especially by those of them who were members of the church, and had enjoyed his paternal instructions and counsels.

Mr. Hoyt possessed a good understanding, and was a man of more than ordinary judgment and sagacity. He felt a great solicitude for the Indians, and rejoiced to see any of them brought to the knowledge of the truth. In this respect, his benevolent desires were gratified, at each of the stations where he resided: not, indeed, to the full extent of his wishes, but to such an extent, as excited continual thanksgiving to God.

On Sabbath, February 17th, he preached from these words, "Let the same mind be in you, which was also in Christ Jesus." The day of his death he read the 12th chapter of Luke, and spoke of the precious promises. He retired to rest in usual health, after invoking the blessing of God upon himself, his family, the church, and the world. At half past ten, he rose suddenly, dressed himself, and raised the window for fresh air. He could only say, "I want breath." Attempts to relieve him were unavailing. His youngest son thus describes the closing scene, which followed almost immediately. "He raised his eyes to heaven, and exclaimed with rapture, 'I'm going.' Again, with a countenance expressive of immortal triumph, he said, 'Yes, I'm going,' and with a sweet smile bowed his head, and, without a struggle or a groan, fell asleep in Jesus."

The funeral took place on the 20th, and was attended by the natives and others with much solemnity and affection. The church members, especially, manifested great depth and tenderness of feeling. Those of them who were called upon to pray in the Cherokee language, could hardly give utterance to words, so overwhelming was their sorrow.

Not long before his death, in a conversation on his departure from the world, he said, that his thoughts were not much on death, but rather on what is beyond it. The Christian's course appeared to him like one continued course; and though the step from earth to heaven was greater than any other step, yet to the faithful it would be easy.

In another conversation, he spake with deep interest of the advancement of the Redeemer's kingdom in the western wilderness, and expressed fears, lest the half-enlightened heathens should be left by the religious public to return to their long night of darkness.

Mr. Hoyt had been in feeble health for several years; but there were no indications of so sudden a removal. He had not completed his 58th year.

It is remarkable, that there has been no death of an adult missionary at any station, under the care of



the American Board, among the Cherokees; though the mission was commenced more than eleven years ago. Mrs. Dean, however, died of a disease which had been contracted on mission ground. The Choctaw mission, which was commenced at a later period, has lost six of its members, and two are now dangerously ill. Death has repeatedly invaded the missions beyond the Mississippi.

The journals of Mr. Hoyt, written in the early years of his missionary life, were read with great avidity by the Christian public. He presented the character and condition of the natives in very striking and interesting points of view. He habitually cherished a strong attachment to the Cherokees; and we have reason for the confidence, that he is gone to join Catharine Brown, her father, her brother, and several other deceased Cherokees, who were hopefully converted by the labors of himself and his brethren.

[Miss. Herald.]

#### From the Quarterly Journal.

#### STATISTICAL TABLES.

There is no way in which the physical and moral power of the United States can be illustrated with more advantage, than by giving just views of its immense territory, and of its increasing population. The following tables have been prepared for this purpose. They furnish data for many interesting calculations, particularly as it respects the political and religious influence which must inevitably pass into the hands of the people of the Western States in a very short period.—[We omit the first.]

TABLE 2.

Containing an estimate of the comparative growth and influence of the four divisions of the United States. In this estimate minute accuracy cannot be expected, and is not pretended. A general view of the subject, grounded upon the relative progress of the different Divisions for the last ten or fifteen years, but supposing a regular diminution in the ratio of increase, especially in the Western States, is all which is attempted. The population in 1820, and the average increase per cent. of the different divisions, for the preceding ten years, are given in the two first columns, that the reader may form his own estimate if he choose. The proportion of slaves to freemen is supposed to continue the same as at the last census.

Divisions	Popula- tion in 1820	Incr. per cent. from 1810 to 1820	Rep. in Con.	Estimat- ed pop. in 1820	As- sum. incr. pr. c.	Rep. in Con.
Eastern	1,659,354	12.7	39	1,842,437	11	46
Middle	2,772,534	32.8	67	3,465,666	25	86
Southern	3,144,631	19.4	64	3,616,325	15	76
Western	2,087,820	99	46	3,966,853	90	93
Total	9,664,339	34	216	12,891,286		301

Divisions	Estimat- ed Pop. in 1840	As- sum. incr. pr. c.	Rep. in Con.	Estimat- ed Pop. in 1850	As- sum. incr. pr. c.	Rep. in Con.
Eastern	2,026,680	10	50	2,209,031	9	55
Middle	4,158,799	20	103	4,782,618	15	119
Southern	4,030,284	12	85	4,393,039	9	93
Western	7,140,344	80	167	11,424,550	60	263
Total	17,356,107		405	22,809,258		1535

The average increase of the whole United States may be reckoned at 33 per cent. At this rate of increase the population of the whole country will be in 1830, 12,854,235; in 1840, 17,096,132; and in 1850, 22,737,855. The above estimate varies so little from this, that it may be regarded as a

pretty correct view of the probable relative growth of the several divisions mentioned. From this table it appears, that in 1830 the Western States, whose entire population thirty-eight years ago, exclusive of Indians, did not amount to 150,000 will contain a greater number of souls, and be entitled to a greater number of representatives in Congress than either of the other divisions. In 1850 even supposing the present rate of increase to have diminished 40 per cent. these States will have a greater population, and a larger number of representatives in the national legislature than all the other Divisions put together. The present ratio of representation in Congress is one representative for 40,000 freemen; five slaves are allowed to count the same as three freemen. As the population increases, the ratio of representation will doubtless increase, the better to suit public convenience; but it cannot alter the relative civil power of either division. The number of slaves in the Southern division in 1820, was 1,203,551. In the Western division, 322,337.

TABLE 3.

Showing the number of inhabitants which different sections of the territory of the United States would sustain, on the supposition that the population to each square mile should on an average, become equal to that of Massachusetts, or of France, or of G. Britain. The first contains 70 inhabitants to the square mile; the second, 137; and the third, 130. The number to the square mile in the United States, in 1820, and the number in 1850, according to the foregoing calculation, is added in the Quarterly Journal.

Divisions	Square miles	Population when as dense as Mass.	Population when as dense as France	Population when as dense as Gr. Britain
Eastern	65,840	4,608,800	9,020,000	11,851,200
Middle	100,400	7,023,000	13,754,800	18,072,000
Southern	312,100	21,847,000	42,757,700	56,178,000
Western*	668,000	46,760,000	91,516,000	120,240,000
Unorgani.	853,000	59,756,200	116,951,420	153,654,800
	2,000,000	140,000,000	274,000,000	360,000,000

The Rev. Dr. Beecher has declined the call given him by the Fifth Presbyterian Church in Philadelphia.

The ladies lately held a Fair in Washington City, for the benefit of the Female Orphan Asylum, which yielded fifteen hundred dollars.

#### Obituary.

DIED—In this city, Jonathan A. Deming, of Colchester, 15, a member of the Freshman class in Yale College.

At Killingworth, Mr. Stephen Wilcox, 28; Mrs. Sarah Wilcox, 62, widow of Deac. Stephen Wilcox.

At Middletown, Mrs. Almira Hills, 20, wife of Mr. George Hills; Mrs. Maranda Miller, wife of Capt. Amos Miller.

At Chatham, Mr. Daniel Hall, 66; Mrs. Desire West, 77, relict of Mr. Lemuel West.

At North Stonington, Mr. Henry S. Miner, 24.

At New-Marlborough, Mass. Doct. Edmund C. Peet, 44, a native of Bethlehem, Conn.

At West-Hartford, Mr. Amos Burr, 64.

At Wethersfield, Mr. Seth Wells, 79.

At Simsbury, Mr. Seth Ely, 23, son of Benjamin Ely, Esq. and merchant of the firm of Ely, Hoadly & Co. New-York.

At Willington, Mrs. Elizabeth Burnham, 74, wife of Mr. Joseph Burnham.

At Colchester, Mrs. Anna Chapman, 39, wife of Mr. Russel Chapman; Col. John Isham.

At Stafford, Doct. Daniel Peck, 59.

## Poetry.

## LINES

*Written in a Lady's Album.*

This page was white and fair to view,  
No speck its snowy surface knew,  
Till I its brightness stain'd;  
But when at Emma's call I wrote,  
That instant I produced a blot,  
Where spotless beauty reign'd.

And, like this page, the human mind,  
Ere yet to Satan's pow'r resign'd,  
A faultless lustre wore;  
But soon the tempter's hand impress'd  
His own dark lines upon the breast,  
Where all was bright before.

So far his work and mine agree,  
But here concludes the simile;  
It will no farther go;  
For, though our acts have been the same,  
We have pursued a diff'rent aim,  
As I shall quickly show.

The sable characters he traced,  
From man's too pliant heart effaced  
The image of his Lord;  
But I, if you my words obey,  
Will teach your erring soul the way  
To have its loss restor'd.

Go, sinner, to the Saviour's blood;  
Go, in that pure and cleansing flood,  
(As in Bethesda's pool,) Thy broken, wounded spirit steep;  
And though thy sins be crimson-deep,  
They shall be made as wool.

And oh! lest in an evil hour,  
The enemy regain his pow'r  
And mar thy prospects fair;  
Pray, that the Lord of life and grace,  
Would fill thy heart, nor leave a space,  
For sin to harbour there.

Brief, as a winter's day, the span  
That bounds the mortal race of man;  
And ev'ry moment cries,  
To-day, while it is called to-day,  
Embrace the truth, and live for aye!  
Who slights the precept dies!

Edinburgh.

H. E.

*Curious Hebrew Manuscript.*—A very extraordinary piece of penmanship is at present exhibited in the room of the Philadelphia Athenæum. It is a sheet of vellum a yard square, containing the books of Ruth, Esther, Job, the Song of Solomon, Lamentations and Psalms, written in Hebrew characters, and so disposed as to form a series of beautiful figures, representing all the sacred instruments and furniture of the Temple of Jerusalem—the altar, the mercy seat, the cherubim, the candlestick, the tables of the law, the columns, and the flowers upon their capitals, &c.—The work is beautifully written and drawn, and was the exclusive labor of three full years.

*Terms of the Intelligencer.*—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

## RELIGIOUS INTELLIGENCER.

## CONDITIONS.

The Religious Intelligencer is printed on a royal sheet, with a fair type, and issued every Saturday, each volume to commence the first week in June.

The paper is paged and folded for binding; each sheet making 16 large octavo pages, or 832 pages in a year, with an Index at the close.

The price of the paper, exclusive of postage, is \$2 a year, if paid in advance, or \$2.50 if not paid in three months from the time of subscribing. Agents who are responsible for six or more copies, will be allowed one copy gratis, or a commission of 10 per cent.

No subscription will be taken for less than a year; and all arrearages must be paid before any paper is stopped.

Subscribers for the present volume, who do not give notice to the contrary before the last number is issued, will be considered as subscribing for the next.

It will be seen by the foregoing conditions, that the terms of the paper are a little varied. The price to those who receive it by mail will hereafter be \$2 only if paid in advance. And we have limited the time for advance payment to three months, after which the price will be \$2.50.

We hope by this arrangement to increase our subscription and ensure prompt payment, (without which the paper cannot be supported.) At this low price we must insist upon the postage being paid in all cases, whether single or double, except when remittances are made by agents; and they are requested to purchase drafts or procure the largest bills: we have been charged 75 cents on a letter enclosing two bills of one dollar each.

We are constrained to appeal to the friends of the Religious Intelligencer for help. The paper cannot be afforded at \$2 without a generous patronage. If each of our patrons would send us one or more additional subscribers they would confer a double favor.

*Forgiveness.*—Excuse faults in others, own them in yourselves, and forgive them against yourselves, as you would have your heavenly Father and Judge forgive you. Read Prov. xvii. 9, and Matt. vi. 14, 15. Christ returns and dwells upon that passage of his prayer above all the rest, forgiveness, the hardest lesson to man, that of all other creatures most needs it.—Penn.

*Letters received at the Office of the Religious Intelligencer during the week ending May 14th, 1828.*

V. Robinson; Andrew Benedict; Z. M. Miller; J. & J. Slater; C. Woodworth; Mary E. Harris; Titus Mitchell; J. & R. Hoyt; J. L. Tiffany; H. Bartlett; H. Scribner; Curtis Porter; David Butts; Jonathan Wadsworth; Josiah Benham; F. Spafford; Thos. Coit; Moses Hopkins; Wm. Park; J. Richards; A. Paysons; Ira Hoyt; E. B. Baker.

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